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Featuring....

MEDICAL WORK

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BAPTIST MEDICAL WORK IN BURMA

Prepared by Emilie Ballard, R. N.

Following the example of our Lord who used healing as a very important part of His ministry, the missionaries and national Christian leaders have also realized the importance of the healing ministry as an expression of the love and compassion of God and as an effective means of preparing the soil of non-Christian hearts for the Word of God.

Since the medical work in Moulmein has been treated in a previous issue, (June 1957), the scope of this issue will be confined to medical work outside of Moulmein.

For those not familiar with Burma ,the map on the back cover may be helpful in locating the different places mentioned.

A SUMMARY OF BAPTIST MEDICAL WORK IN BURMA

Hospitals

For many decades the *Moulmein Christian Hospital*, formerly Ellen Mitchell Memorial Hospital, has served not only the residents of Moulmein District but also some of the more complicated cases from all over the country, and the graduates of its nurses' training school have gone out to every corner of the land.

Kengtung Hospital has at last been reopened—the dispensary in July, 1958, and the in-patient department on the 1st of February, 1959, under the direction of Dr. Dahlberg and Miss Margaret Smith.

The Sir San C. Po Memorial Hospital at Yedwinyegan, Myaungmya, has for 10 years given a 2-year course for village health workers, and together with the branch hospital at Teguseit and 8 dispensaries and health centers, is making a definite contribution to the health of the people in Bassein and Myaungmya Districts.

Rest Haven in Taunggyi has provided a place for arrested cases of tuberculosis to go while regaining their strength.

Dispensaries and Other Phases

There are a fair number of *dispensaries* which are Baptist projects. For example, Taunggyi, Pang T'Kwa, Loilem, Loinangpah, Launggyi, Pangwai, Bawn Wang, and 2 other places in the Northern Kachin Field have dispensaries with nurses in charge, and the Haka Field has a Chin nurse who travels around from village to village. Also a number of our Baptist schools have a school nurse or make some arrangements for an annual physical examination for the students.

About 10 years ago *medical chests* were given to pastors or Christian workers in certain strategic villages where there was no medical personnel, and these chests have enabled the workers to care for the most common ailments, the donations received being used for replacements.

In the Chin Hills a Revolving Medical Fund makes it possible to purchase medicines at wholesale rates and make them available to the villagers at a reasonable cost.

Baptist Co-operation in Other Projects

In addition to the Baptist Medical projects, Baptists have contributed money and personnel to the *Burma Christian Medical Relief Society Hospital* at Kemmendine, the bi-weekly dispensary at the refugee center at *Bawdigone*, and the *leper colony* and extension work in Moulmein.

In the Kengtung area more than 1,400 lepers are cared for in 16 villages, in co-operation with the American Leprosy Mission.

Nurses and Doctors

In almost every place in Burma where medical work is being done, one is likely to find Baptist nurses and often Baptist doctors making an active contribution. Although Baptists comprise about 2% of the total population of Burma, one can safely say that Baptist nurses make up perhaps 40% of the total nurses and that probably 20% of the doctors are Baptist. Whether they are working in government or private institutions or out in the villages, they are usually noted for their spirit of service.

This, then, in brief is how Baptists in Burma have been seeking to continue the Lord's healing ministry in the hope of helping others to experience the love of God.

HOSPITALS——

HOSPITAL RE-OPENS AFTER 17 YEARS

by Keith Dahlberg

WITH the admission of a young Shan mother for labor and delivery on February 4th, Kengtung Christian Hospital opened its in-patient service. It is a small beginning, only 8 beds and at first only maternity cases; but in the next few months we hope to expand into a small general hospital for medicine and surgery as well. It is too soon to tell what direction the work will take, whether in taking medical work into the hills, training nurses, training medical workers, TB or other public health work, or simply offering service to the people through the hospital itself. During the next few years at least, the latter must be our aim until the hospital is well established.

The patients who come are many and varied. Only today they included a Chinese woman for delivery, a Burmese baby with probable TB, a Shan Buddhist monk with advanced nephritis, an Akka girl in full silver and feather headdress for diagnosis of pregnancy, a Lahu baby with a cold as well as many returning patients. Each group speaks a different language—perhaps ten or eleven in Kengtung in all—and in almost every group effective evangelism is needed so badly. Please pray for the work here, that it may not only be good medically but that we may find God's guidance in spiritual work and follow it.

PERSERVERING AMIDST DIFFICULTIES

BASSEIN-MYAUNGMYA HOSPITAL SUCCEEDS

by Thra Herald Powry and E. Ballard

A HOSPITAL was started in 1947 in the compound of the Sgaw Karen High School, Bassein, with Dr. Ba Than Chain as the Medical Officer in charge, and the resident missionary, Rev. E. E. Sowards as advisor. The work was the project of the Bassein-Myaungmya Sgaw Karen Baptist Association with the following aims and objects:

1. To provide the much impoverished and destitute Christians with free attention of medical service and provision of drugs and medicine at cost.

2. To improve the health of the rural Christians by providing clinics and health centers.

3. To establish a Health Workers' Training course of two years' duration.

In January, 1949, insurrection broke out throughout the whole of Burma, and Bassein was badly hit by the storm of hatred and wanton destruction following the outbreak of the insurrection. The whole Karen Christian community had to evacuate Bassein, and every building was wiped out including the hospital building with all its drugs and equipment. The total loss of all buildings and equipments belonging to the Association, and all personal belongings of the members of eighty churches in this area put a temporary halt to the medical program. Yet the medical work was needed now more than ever because of the influx of refugees from burnt-out villages to nearby villages. Smallpox raged through the villages and carried away hundreds of people. Malnutrition and beri-beri followed in the wake of the smallpox and the weakened constitution and those thus weakened succumbed monthly by the hundreds throughout the field.

Through the grace of God, the medical program could be started again at Taguseik in January, 1950, with Dr. Pan Gyi as the medical doctor in charge and another hospital at Yedwinyegan was made the training center. Ten girls a year were accepted for a nine-months' course, later lengthened to two years. Graduates have been placed in health clinics in the Bassein-Myaungmya District. Quite a few have later gone on to full nurses' training. One of our graduates works in the Southern Shan States at Pang T'Kwa and two have just gone up to Kengtung to help Dr. Dahlberg open the hospital there.

In addition to the two hospitals, we now have two clinics with graduate nurses in charge and six health centers staffed with graduates of our health workers' course. The workers in these 10 medical centers must try to meet the medical needs of 186 churches with an approximate membership of 24,000 besides thousands of children and non-Christians. Except for Yedwinyegan Hospital which has wooden buildings, the remaining work is carried on in bamboo and thatch structures. A gift of 37000 from Church World Service is designated for providing better buildings and equipment. We are also thankful to God for the generous aid received from the American Baptist Mission to help us maintain this work.

NEW IDEAS IN T.B. WORK

by Marion Hackett

THIRTY years or so ago, when the Rest Haven was opened in Taunggyi as a convalescent home for girls recovering from tuberculosis, such convalescent homes were a necessary part of all t. b. treatment. Even after recovery had begun, long periods of bed rest, and only strictly supervised activity, were essential to the patient's health. This concept of t. b. treatment continued until about the time of the Second World War. And during the period preceding January, 1942, the Rest Haven provided a highly significant service for hundreds of girls.

Since the war, new treatments for t. b. have developed very rapidly. New drugs, new surgical operations, new information about the disease have combined to reduce drastically the length of time most patients need institutional care. More and more patients, by the time the disease can be labelled "inactive", may be allowed to live at home and be treated as out-patients. And the function of the convalescent home has dwindled accordingly.

Nowadays, much more emphasis is being placed on mass programs for the prevention and early detection of tuberculosis. Mobile units are prepared to educate the people in t.b. prevention, and to take thousands of x-rays, in order to find the dozens of early cases of t. b. in any given area. Treating early cases is, of course, much preferable on many counts to treating advanced cases—but there is no question that this important service demands different equipment, more personnel, different techniques from any used heretofore at the Rest Haven.

As a convalescent home, the Rest Haven now has only a very limited usefulness. At the moment, it has only four patients, all of them men. In the last six months, the largest number of patients at any one time was fourteen, though the Rest Haven could accommodate thirty. Daw Lay Sein, the highly capable nurse matron, and Dr. San Hlaing of the Indigenous Baptist Mission Dispensary in Taunggyi who visits twice weekly, give these patients excellent and painstaking care.

Plans have been drawn up, and are now being studied and considered, for major expansion of Rest Haven's equipment, personnel, methods and services. It seems to many of us that Rest Haven still has a major job to do in helping to control one of Burma's most terrible diseases, and a major contribution to make, as an expression of Christian love and concern.

MEDICAL WORK IN THE HKAHKU ASSOCIATION

by L. P. Bonney

EVERY Mission field requires a certain amount of simple medical work. So in Sumprabum which is the headquarters of the Hkahku (Northern Kachin) Association, we have from the beginning purchased and resold medicines for common ailments of the people. This service has grown considerably in the years since World War II. It is impossible for the small Government Hospital to carry large stocks of drugs so the doctors have come to depend on the Mission to supply these for patients who are able to pay. We also make up "kits" of medicines for our district workers, with directions for their use, and they in turn sell them at cost to those who need them. This service is deeply appreciated by the village people who in most cases are far from any hospital.

In 1951 we opened two nursing centers: one at Bawm Wang in the Triangle and one at Machyang baw in the Putao area. These were under the supervision of Seagrave hospital trained nurses. The Bawm Wang Hospital has from the very first, been a great success. The Christian Kachin Chief in whose village the hospital is located has been very enthusiastic and has enlisted the cooperation of the animists as well as the Christians in all the surrounding area. They erected all the needed temporary bamboo buildings, including the nurses' home, small ward buildings and outhouses. In 1954-55, under the leadership of Nurse Grace Hla, the Committee raised money for and erected a hospital building with wood frame, bamboo walls, cement floor and thatch roof. Last year it became evident that a new nurses' home must be built and money for this and for making the hospital a more permanent structure, was given by the Mission. The two-story building is now nearly finished and will be dedicated in March 1959. With two nurses in this centre, as there have been since Sayama A Nang joined the staff in 1957, it has been possible for them to give medical help and health education to people in a wide area surrounding the hospital.

The incidence of venereal disease in the area is very high, but by the use of the new drugs these diseases have in many cases been arrested and the health of chronic sufferers has been vastly improved. Tuberculosis is also a real problem and much health

instruction as well as medication is being given to combat this disease. Malaria has been rife in this area for generations and while the WHO anti-malaria teams are giving valiant service in eliminating mosquitoes, old chronic cases still require treatment.

The hospital has a very active Managing Committee and they look forward to the time when a sufficiently strong staff may be available to train local girls for simple village nursing. So many hundreds of villages are without any medical help whatever that this would be rendering a real Christian service. The aim of the staff is to show Christian love through medical service, and their ministration to the animists as well as to the Christian constituency is opening doors of opportunity for the entrance of the Gospel.

In the summer of 1957 a third center was opened in a very needy area among our Kanung Christians in the village of Tinghkyet, which is four or five days' journey on foot into the mountains East of Machyang baw. This centre was off to a good start and was proving a great source of help to the people in a wide area. Unfortunately the nurse had to leave but we are now diligently searching far another with a sufficiently devoted Christian spirit to undertake the work in this difficult and isolated station. It is a real missionary project for our Christains from more privileged areas. The people in Tinghkyet have built a house and clinic for the work and are eagerly awaiting the arrival of a replacement.

The hospital at Machyang baw has been in operation for seven years. The nurse in charge has just left the work and in reviewing the statistics over this period of time, we see that while it has no doubt been of considerable service, there does not seem to be the growth that was anticipated and our Association Woman's Society felt that it did not justify the expense involved. We therefore decided at our recent meeting to close this centre. Whether we shall use the available funds to open another centre or to strengthen the other two centres we have not yet decided.

"For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many."

—MARK 10:45.

THE NURSE WHO SERVES IN PANGWAI DISPENSARY

by Elaine T. Lewis

THE nurse in charge of the Pangwai dispensary, Salama I Bo (pronounced Ee Boe), is one of those rare persons with so many varied abilities that we find it difficult to classify her simply as a "nurse." Because this edition of the Burma News features medical work, however, I shall bring especially into focus her work as the very capable trained nurse who has for many years ministered to the Pangwai community as well as to the 120 Christian communities throughout the area. It would be equally appropriate to write about Salama I Bo in an issue featuring woman's work, for she is president and leading light of the Pangwai Association Woman's Society. Or she should be featured in an issue on Christian literature, for she has aided in the writing and translation of several books on both religious and medical subjects. An issue on Christian leadership training could tell of her work of travelling to the villages in hot season to lead village Bible courses, and the teaching she will do in the 4-week layman's Bible conference in Pangwai during February and March. Likewise, an issue on the Christian home would be enriched by the story of this wife of the Pangwai school principal and mother of seven children, the fine Christian training given in the home, and its witness to frequent visitors who are invited to share in the daily family devotional period.

I Bo began her life as one of 8 children in a small, humble Lahu village perched on a steep hillside two or three days journey by foot from Kengtung town. Her grandparents were converts to Christianity from animism, and her parents were not unlike the other Lahu farmers in their own village or the numerous Lahu villages scattered throughout the hills of Kengtung State, except that her father was one of the few Lahus of that day who was literate. Another way in which I Bo's father was different from his fellow Lahus was that he had a great desire to see his children receive an education. He even wanted little I Bo to go away to the mission school in Pangwai,

a very rare ambition for Lahu fathers in those days, since most of them felt that it was a total waste of effort to educate girls.

It was quite a struggle to get clothing and textbooks for her. One of the Karen teachers saw the need of the little girl and took her into his home. I Bo helped with the housework—carrying water, gathering firewood, helping to cook the rice, washing clothes, and doing the other chores expected of little girls in the home. In return the teacher's wife bought her clothing and books.

As I Bo studied in the school year after year it became apparent to the teachers and missionary that she was different from the average school girl. In the first place, she showed a deep interest in her studies. In those days most of the girls from hill tribes simply accepted the general belief that girls cannot think and that there was really no point in their trying to be a match for the highly superior intellect of the boys. I Bo refused to accept this. She quietly determined that she would not be surpassed by anyone in her studies, and thus passed every examination as it came along—a very rare achievement in those days—and at a young age received the Middle School certificate. She was one of only two girls who received this distinction in the Pangwai School before World War II, although there were many boys who did.

Salama I Bo, nurse and Christian leader, cares for a patient

During her last year in the school she was inspired by a Burmese book about Florence Nightengale, and expressed her desire to become a nurse. The missionary made arrangements for her to go to the nurses' training school at Namkham. Sayama Daw Hannah became interested in her and presented her needs to the Baptist Woman's Society in Moulmein. They in turn bought blankets and other things needed by I Bo before going into training. The young trainee found that it was pretty difficult for her because she had never studied English as the other girls had, but she worked doubly hard in her studies. As a result, she more than overcame her handicap, and

graduated at the head of her class in 1936.

The young graduate nurse was to return to Pangwai to become the school nurse, but she herself was not yet satisfied with the training she had received. She believed that in order to be of the greatest usefulness in Christian work she ought to have Bible School training. When she expressed this desire to the leaders in Pangwai, they agreed that it would be desirable, and made it possible for her to go, but because of the need for a school nurse, they would allow her to study only one year of the 3 year course. She was disappointed not to be allowed to take the full course but applied herself so thoroughly to her studies that she won the praise of all of her teachers, and received the highest grades in the examinations. She also served as nurse in the Bible School dispensary. When others in the first year class had a study period, she sat in on classes of the 2nd and 3rd year students in order to get just as much as possible out of that one year of Bible study.

She returned to Pangwai in 1937 and became the school nurse. It seems that one of her former school teachers, Sala Ai Pun, had been attracted to his young pupil many years before, and had been waiting hopefully through the years while she received her training. Soon he declared his intentions to her, and in 1940 they were married.

Sala Ai Pun was educated in the Ko Tha Byu High School and in Teachers' Training School, and was one of the most promising young Lahu leaders of pre-war days. Since the war he has taken his place as the elder brother of all the Lahu Christians in this area. He became the first Lahu Headmaster of the Pangwai school, a position which he still holds, and has continued to give valuable service in the field of Christian literature and leadership as an ordained pastor.

The constant desire of Salama I Bo to improve herself and become even better trained for Christian service is exemplified by the fact that when we opened the Pangwai Bible School she expressed her desire to enter as a student and complete her Bible training. Some of us tried to discourage her, pointing out how heavy her schedule was as nurse and as mother of seven, as well as the many other responsibilities that had fallen to her. However, she insisted upon entering when we opened our second class. (She had been the Old Testament teacher in the first class.) She studied the two year course, and as would be expected, graduated at the head of her class, even though she had to sit in class holding her sick baby in one arm while taking notes with the other

hand much of this time.

Salama I Bo's medical work now consists of looking after the health of the more than 200 school children and Bible School students in Pangwai, as well as that of the teachers and other workers and their families. However, perhaps more important than this phase of her work is the program of medical aid that is carried on through the Pangwai dispensary for the far-flung hill villages all over Kengtung State. We buy medicines from Rangoon, and are able to sell them to the villagers at low prices which they can afford. In addition, we see to it that they receive necessary instructions as to the use of those medicines. We have produced a Lahu medical and health book adapted from Dr. Gifford's Hints for Health, which gives information on the most common diseases of the area, and simple instructions as to how to treat these diseases. This is not the ideal way to do medical work, but since there are no trained medical people to treat the sick in remote villages, this little book and the medicines supplied through our dispensary are being used to restore many sick people to health, and no doubt are saving many lives.

Another service rendered through Salama I Bo and our medical program is the distribution of relief medicines and supplies received from various sources. We have received vitamins, milk, and various medicines from UNICEF, yeast tablets from the government, Multi-Purpose Food and other medicines from the mission and Burma Baptist Convention. These have been used with excellent results in the Pangwai schools, and have been distributed widely to needy people throughout the area. We have just received through the Mission a gift of medicines which we shall use to help the many destitute refugees who are fleeing into this area, for so many of them have malaria, dysentery, or other diseases when they arrive, and most of them are weak and anemic because of malnutrition.

This story would not be complete without mentioning that all of the children born in Pangwai since Salama I Bo has been the nurse have been brought into the world by her, and often she is called to nearby villages to deliver babies.

Through the years it has been necessary to carry on the medical program without the direction of a doctor. We pored over medical books and "picked the brains" of every doctor we came in contact with in order to try to keep our medical work on a sound basis. However, we know that due to our limited knowledge and skill we have not been able to help the people to the extent we wish we might have. Because of that,

Salama I Bo and all of us who have been concerned with the medical work here, are particularly happy that Dr. and Mrs. Keith Dahlberg and Miss Peggy Smith, along with their many fine co-workers, have come to Kengtung to set up a Christian hospital and dispensary. The Pangwai dispensary and medical work are now under the supervision of Dr. Dahlberg, and we are sure that in the years to come the people of this area—whether they live in far away villages, or right in Kengtung, will receive much more help for their physical needs.

A Vi-Ma (big sister), as Salama I Bo is affectionately called by all of us here, is an inspiration to the many school girls who receive their education in the Pangwai Christian School. We pray that many of those girls will be led into service for Christ in the fields of medicine, woman's work, Christian literature work, leadership training, education, and Christian home and family work. In each of those fields our A Vi-Ma has blazed a trail down which we are sure many of her little sisters will walk in enduring service for our Lord.

SHAN-KAYAH DISPENSARY

by Marion Hackett

THE Christian dispensaries in the Shan State-Kayah area of Central Burma, and the church groups which are responsible for staffing and supervising them, have worked out three broad policies for their operation. In order of ascending importance, these policies are:

1. As far as possible, a Christian dispensary should be self-supporting.
2. A Christian dispensary should provide for as many people as practicable, both Christian and non-Christian, not only medical care but also health education.
3. A Christian dispensary should be an integral part of the evangelistic effort of its church group, and must express the divine compassion, both in the medical care given and in the words spoken.

Within the general framework of these policies, the four Christian dispensaries of the area have widely different histories and procedures. The first two work rather closely together.

A Pa-o mother and child receive medical help and Christian love at the dispensary

The Indigenous Baptist Mission Dispensary was founded by Dr. A.H. Henderson in 1917, to minister to the many racial groups in Taunggyi. Since the war, Dr. San Hlaing, who had been associated with Dr. Henderson, has been in charge. His specialty is pre-natal care, and he reports about two hundred outpatients per month. He also travels in his ambulance to all Association meetings in the area, and sets up temporary clinics. And he lends a hand — and if necessary a stretcher — whenever Sayama Ah Gay Poh at the Pang T'Kwa Dispensary finds a case a bit beyond her.

The Rural Christian Center at *Pang T' Kwa*, five miles south of Taunggyi, attempts to bring the Gospel to the many thousands of Pa-o Buddhists of that area through the four mediums of agricultural, educational, medical and direct evangelistic work. Sayama Ah Gay Poh has worked long and faithfully to gain the trust and friendship of these people, many of whom have never encountered modern medical ideas before. It is an indication of her success that some of her juvenile patients are actually *asking* for milk these days! They never had it or wanted it before she came. By now, she estimates that she has about forty out-patients per month, about six in-patients, and about ten village calls. (These figures may rise sharply in June, when cholera and typhoid are most likely to strike, and in

December, the season for bubonic plague.) Her patients are usually suffering from dysentery, pneumonia, anaemia, malaria, or some combination thereof. There are a few maternity cases, but most village women still prefer to have their babies at home. Sayama always talks with in-patients, and usually with out-patients, about Christianity, and she feels that her dispensary is growing in usefulness to the Kingdom.

At Loi-nang-pah in Kayah State, a hundred miles or so to the south, Sayama Daisy holds forth in the other "jungle" dispensary of the area. Her duties and problems are somewhat different from Sayama Ah Gay Poh's, since she acts as school nurse for the large and growing Loi-nang-pah School, and since her dispensary serves a good many Christians, as well as non-Christians. She has the same ordinary run of ailments to deal with as Sayama Ah Gay Poh plus the routine catastrophes inevitably connected with a big school. And she tries to work as closely as possible with the pastors of the area, each of whom has a medical chest distributed by the Medical Work Committee of the Burma Baptist Convention. From this chest, a pastor may dispense the simplest medicines, with the understanding that he will confer as soon as possible with Sayama Daisy if his patient does not improve. Expansion of medical work in this isolated and sorely underprivileged area is much needed; profoundly consecrated highly trained doctors and nurses could do a tremendous piece of work for the Kingdom here.

The fourth Christian dispensary in the area is located at Loilem, a big Shan town sixty miles east of Taunggyi. *Burma News* readers will recall mention of this dispensary in the January-February issue; the Burma Baptist Convention is reopening missionary work in Loilem, and the first complete section of this project is the dispensary. The new building, with room for a few inpatients, opened in December. A good many items of furniture and equipment are still needed, but Daw Miriam, a graduate some thirty years ago from Moulmein Christian Hospital, is already ministering to people of at least five different language groups, most of them non-Christian. Her specialty is maternity work, though of course she looks after all sorts of other cases as well. A qualified doctor is on call.

Medical work in the Shan State Kayah area presents a great challenge, a great opportunity, to Christian churches here and abroad. Our hard-working doctors and nurses are carrying a very heavy work-load—and are painfully conscious that they are hardly touching the tremendous job which ought to be done here in Jesus' name.

PEOPLE, PILLS and PREVENTION

(A TALE OF THE HAKA MEDICAL PROGRAM HIGH IN THE CHIN HILLS)

by Betty Lue Johnson

A young man's head peered in our dining room doorway. "Is there anything that I can do to help you?" I asked.

"Yes, he replied, "my friend and I were wrestling and he fell and broke his arm. Can you come and fix it ?

Of course, my reply was that I could not *fix* a broken arm; a doctor would be needed for that, but I did follow him down on the Mission Compound to the place where his friend was sitting. There I helped to bind it with temporary splints so that he could get to a doctor.

That is typical of the many requests for medical help that come each day to our door. We, of course, do not have such startling requests every day, but some of them are just as serious. Each day we feel our weakness and wish for a wider medical knowledge and the chance to have a better program than we now have. Each day we feel God's blessing on the ministry in medicine that we can carry on with our nurse and the little dispensary.

For some years we have had a small dispensary which sells medicines at bare cost to those who can pay for them and gives free to those unable to pay. The funds for this dispensary are in the form of a revolving medical fund provided by the American Baptist Mission. The share of these funds for Haka is about K. 4000. This enables us to buy the more simple medical remedies for malaria, dysentery, colds, pneumonia, sore eyes, toothache, and stomach troubles of various sorts. In as much as medicines sold in the bazaar are at exorbitant prices, a hundred or two hundred percent more than the Rangoon price, the people feel that this is a real help to them. They often express their thanks to us for caring for their physical needs in this way.

Many of the Chins are sick because their diet is too poor and their bodies have become anemic and vitamin deficient. Every day someone asks for iron, calcium or vitamins. The results are amazing and almost miraculous. One man came from a village three days

journey from here, staggering with dizziness and his skin such a pale sickly yellow that I felt sure he was anemic. I pricked his finger and found by the blot test that his blood count was about 30%. He took two bottles of iron and calcium and the next time he came, he was rejoicing that he could climb hills without feeling dizzy. His eyes sparkled as he told me he had such renewed strength that he felt ten years younger.

The Multipurpose Food and the yeast tablets which we got through the Relief Committee have been very helpful in adding to the poor diet of the Chins, too.

The past two years, Barbara Hrang Zing has been helping us with this medical program. She is a trained nurse, a Chin girl who received her nurse's training at a hospital maintained by British Baptist Mission. She has been offered a much higher-paying government job, but desires to help her own people and help them also to know the love of God. Hers is not only a ministry to their bodies, but a message of the love of Jesus, too. She travels with our Bible woman to different villages, caring for the sick and bringing to them medicines which they would not otherwise be able to get. Sometimes she is called for difficult delivery cases to other villages. All these trips must be made on foot, so they take time and much energy. When she goes, she likes to take time to hold classes in preventive medicine for the women and children.

There is so much to teach them and once said is not enough. It must be repeated over and over again. Many of them have superstitious ideas about the way they get sick, and to battle these superstitions is not easy. It isn't easy to convince them that colds, measles, chickenpox, and other diseases are contagious, and that they must isolate such cases. Because they can't believe it, one such case often means a big epidemic. Although they have heard many times that boiled water would prevent a lot of dysentery and many cases of typhoid, still only a few boil their drinking water.

In Tiddim, Falam, and Kalemyo areas we have similar revolving medical funds. Those who are in charge could tell the same kind of stories. Unfortunately, we have but the one nurse to help with this program and she is in Haka. Two Haka area girls are in nurses' training in Moulmein now, and when they finish, we hope that they can join in this worthwhile program of healing sick bodies and teaching those who know so little how to care for their own bodies Pray that others will have the vision to rise up and help in this ministry, too.

PROGRESS

IN A NEW RURAL PROJECT

by Emilie Ballard

ONE late afternoon in March, 1955, I alighted from the train at Padigone (near Prome) to spend a month in the Burmese village of Launggyi, a mile away. Launggyi at that time was a village of about 84 houses, all but three families being Buddhists. I stayed with a Christian woman about my age who was the principal of the Primary School there. The Burma Baptist Churches Union planned to start an all-round rural Christian project there including medical work, agricultural work, sewing instruction, and direct evangelism. The first worker was due to arrive during the middle of my stay there.

No sooner had I been shown where to put my things than my language teacher asked me if I would go to see a patient who was seriously ill. It seemed that the girl had had diarrhea for a week and was unable to keep anything in her stomach. When I saw her, her fever was 102.8°F. First, the family had called in the Government health worker who had given her an injection or two, but as her condition got worse, the family became frightened and called in a native doctor who treated her with native medicines. She had shown no improvement as yet, so the family hoped that I could help her. I could not help but feel that on the success or failure of my treatment of this case might very well hang the success of the whole rural Christian project. With much prayer for guidance, I obtained the family's agreement to stop all native medicines, gave the girl a dose of Sulfaguanadine, and persuaded her to sip rice water with lime and sugar in it, which she was able to keep down. I stayed with her for nearly an hour, praying silently most of the time. By evening her temperature had dropped one degree, by morning it was gone and the diarrhea had stopped, and in two days she was strong enough to sit up a little and eat soft food. The people considered it a miracle and from then on patients came often to ask for help. Thus did the Lord guide and bless in the establishing of this project.

Now four years later there are two workers. Ma Pu, a Southern Chin Christian nurse-midwife sees an average of 8 to 10 patients a day and is frequently called

o nearby villages to see patients who are unable to come to her clinic.

The other worker, Ma Cho, is a graduate of the Burman Woman's Bible School and has had three months' training at a sewing school in Prome. She gives sewing instruction to girls and women, using sewing machines supplied by Church World Service, and also visits in the homes and tries to tell the people about Christ.

Plans are now being made to erect a Center Building containing living quarters for the workers, a sewing center, a dispensary, and one room for two in-patients. Beginning witn January, 1959, and continuing over a period of several years, the local community will gradually take over its full support. Remember this work in your prayers, that the seed being sown may bear fruit in the hearts of these people who need Christ so much.

MINISTERING CHRIST'S LOVE THROUGH THE AID OF SPECTACLES

by Bertha Dickason, Chairman of Spectacles Advisory Committee

PASTOR Ba Saw took out his Bible to read for the Sunday service. He was getting up in years and his eyes had lately been refusing to make out those neat round Burmese letters in the Judson Bible text. With some effort he did manage to read the lesson because much of it was familiar ground to him. After the service, a man in the congregation, recently back from Rangoon, who had noticed the pastor's difficulty, said: "Pastor, why don't you come to Rangoon and get spectacles to help you? You must need to read a lot to prepare your sermons."

The kindly pastor replied; "Ah, my son, spectacles are for the rich. We pastors could hardly expect to own such conveniences. Spectacles would be fine to have, but I'll manage somehow."

"But Pastor," persisted the parishoner, "I know a place in Rangoon where you pastors and Bible women can get them free."

"Free, are they?" exclaimed the pastor. "Then when I go down for Convention in October, please take me to that place. And who is it giving away spectacles free of charge?"

"Why the American Baptist Mission has had this clinic since

the war. Do tell others in your congregation."

So it was that when Pastor Ba Saw finally arrived at the Spectacles Clinic, he entered the first of two rooms in the front of the Kemmendine Christian Hospital labeled "Spectacles Clinic." The first person he saw was Mr. Sassoon, the optometrist, testing the eyes of one person, while several others waited their turns. He sat down on the bench to wait. There were picture books about Christ on the book rack and some Christian tracts in many languages. He could see in the adjoining room, a Burmese lady whom he later learned was Daw Tin We, the manager of this clinic, who was sitting, filing lenses which she said Mr. Sassoon had already classified.

On the shelves in the cupboards when she opened the doors, were dozens of trays full of lenses, each with its proper classification labelled on it. When she seemed a little less busy, he brought himself to ask her: "Where do you get all these things...these glasses for people's eyes?" "Oh," she smiled. "these come from the churches and church people in the United States of America. Those people over there use spectacles a lot, and they want to help people here so they mail packages of these which they collect from all their friends. Isn't that a good way?"

"And to think that all these years I did not know about this," was his reply.

While he waited, he watched the quick deft fingers of Mr. Pastina, the repair man, fitting lenses into frames to fill the orders as they came. Old spectacles were shined up, set into new frames according to the wishes of the patient, and fitted properly.

Pastor Ba Saw was right that good spectacles are very expensive in Rangoon, and he knew also that in country places they were not available at all. At the Burma Baptist Convention which he attended in Rangoon, he was pleased to find in a nearby room, the same Mr. Sassoon testing eyes of people like himself who had come from a distance and did not have this service in their home places. Mr. Sassoon told him that he often went out to conferences in various parts of Burma as he was called, his way paid by the Spectacles Clinic, so that the service could be extended over the country.

Last year altogether 1700 persons were fitted with spectacles from this clinic. All except full-time Christian workers are charged a small amount to help defray the expenses of the clinic.

The founder and first manager of this service was Miss Marian Shivers, a Baptist missionary now working in Moulmein and formerly a chemistry teacher in Judson College.

B. C. C. RELIEF PROJECT AT GOLDEN VALLEY

by Bertha Dickason

LOCATED in the most beautiful residential section of Rangoon, the Bawdegone Refugee camp has existed for years without their wealthy neighbors' knowledge of it. This is because the Monastery area where these poor people live is surrounded by a high concrete wall. The poor health habits of the 2000 or more people here living in bamboo and thatch huts make them a health hazard to their neighbors.

We were first led to this place when refugees in 1950, after a year under our care in Judson College buildings, were moved here. They kept trekking back to us for help saying "Nobody cares for us down there." So with the help at different times of Bible women, Lanmadaw Burmese Baptist Church Women's Society members and University Christian students, Daw Kai and I have held clinic or Mother's club there from '51 to '56. The Red Cross had a hut there which they used for a Clinic. When things became less acute in '51 they moved out and the people asked us to take over, getting us a table and agreeing to help. We've always had trouble getting doctors to come regularly.

So in 1958 when Dr. N. Rajan, a convert from Hinduism a few years ago, offered to come to the camp before his clinic hours in the morning, and at the same time the Burma Christian Council Relief Committee decided this place was needy enough and UNICEF agreed to send medicines and milk, it certainly seemed to be God's will to reopen there. The people knew us and knew that we loved them. They welcomed us. Two of Dr. Rajan's assistants in his own clinic, both of them non-Christians, gladly help one morning each from 7 to 9 a.m. Four graduate nurses and several of the Pwo Karen Bible school students have taken turns serving these people. U John Thet Gyi, starting his work as Relief Director for the Burma Christian Council in June 1958 gave great help to these people in Golden Valley by distributing milk from UNICEF and aiding the doctors and nurses in the clinic. The team starts collecting its members by 6:30 a.m. and is seldom finished with the mornings work before 10:30 a.m. Usually after that there are cases to be taken to one or another of the hospitals in town.

Our aim has always been to give complete care such as the Good Samaritan gave, so if we cannot help certain patients, we take them where they can get what they need and we try to follow up by visiting them and getting the extras that we may find they need. When they bring friends and relatives from other parts of the city and from the country places, we know we are being effective

with them and that we have their confidence. Not long ago a fourteen year old boy had to have a tumour removed from his abdomen. The parents would give their consent only if I would sign for the operation. When the surgeon-in-chief who did the operation in the big general hospital here said, "We need more people like you in whom the people have confidence," we realized that although no one has become Christian there, this very confidence, of allowing what we allow and approving of what we approve may someday help them to choose whom we would choose. Through the loving care given to sick people who are living in the midst of surrounding Buddhist monasteries we see that love begets love. At times women there have taken my hand and said, "I love you better than my own mother or sister." So love begets love.

The B.C.C. Relief Committee channels funds from Church World Service in America. Medicines other than those from UNICEF are purchased with grants from relief funds. The day is fast approaching when this village will be moved out to the outskirts of the city. (See Burma News, April, p. 25) How we may help these, our friends, when that day comes, we do not know, as our doctors all have downtown clinics. However, plans are being made for helping people in the new villages now being built and we may have to rearrange our time and cover great distances to be available where the need is great.' Please pray for this work.

This is not a mission hospital. but it is an upsurge of effort for others in the name of Christ

KEMMENDINE HOSPITAL

by Bertha Dickason, R. N.

TALK about projects. Here is one which has been calling out the helpful spirit in hundreds of Christians of many denominations both in Burma and abroad during the past eight years of its existence. This free hospital is maintained by the voluntary contributions of many churches, groups and individuals. Each member of the founding Society, the Christian Medical Relief Society, pays K 2.00 per month: new members always sought and welcomed). This money together with the regular offerings from many churches, plus the contents of the donation boxes make up the "regular income".

There have been those lovely surprise love gifts which give the hospital a tremendous lift when they come. I remember the time the Methodist women of Rangoon gave K 5000 of the proceeds of their very successful cook book for a wide veranda on the hospital which was used as a waiting room for patients at the clinic. How joyfully this was received.

Another time the all Burma Christian Youth Organization gave K 8000, the proceeds from their Variety Concert, to start a maternity section of the hospital. The ten, bed maternity ward which we now have was made possible by the Memorial Fund which friends of Dr. Daw Sein Shin raised after her death four years ago. It is a suitable memorial. She worked hard for women and babies at the Dufferin Hospital where at the time of her death she was assistant superintendent. When U Thaung Tin visited Australia and told them of this hospital, the Baptist churches there gave $ 1700 toward equipment for it. Church World Service in U. S. A. has made several large grants of money and one gift came from "One Great Hour of Sharing" from the offering of the World Day of Prayer in U. S. A. churches.

Hospitals have a way of requiring plenty of money, especially free hospitals. Our two doctors recieve only an honorarium although the nurses and other workers recieve the usual rate of pay. In some years past, the government has granted up to K 3000 per year which we hope will be realized again. The patients give donations and pay for special medicines and injections.

Huts near the hospital are being collapsed and the squatters removed so that already the numbers in the outpatient department has lessened this month. The average was 200 per day. However many patients come great distances even from across the city, and this hospital serves a

very wide area toward Kamayut and across the river. As improvements come, there is bound to be an increase in the number of patients.

Quite a number of volunteer helpers have been associated with this work. Once a month, representatives of the nineteen women's societies of three denominations in the city come to the hospital for a two-hour session which includes prayer, turning in funds they have collected for the hospital, and sewing and mending of hospital linen, painting beds, or whatever is needed. The day to day caring of Christian people helps so much. A few women come to help with patients; one or two come for work in the dispensary. At this moment, the American Women's club of Rangoon is starting to stitch hundreds of articles of cloth for the hospital, the cloth having been given by UNICEF.

The idea for such a hospital started before the war, but the great need in 1950 for helping the hordes of refugees who streamed into this city brought it into being. Who sponsored it? A few Christian doctors who organised the Christian Medical Relief Society of which this hospital is the chief work. Dr. Ba Than Chain, the president, was the first resident doctor at its inception. U Thaung Tin, the honorary secretary, acts also as business manager, carrying a tremendous load as a volunteer worker. Mr. John D'Silva, treasurer, also a volunteer, has for many years had the job of paying bills even when some of us forgot to pay up and money was short.

You can say it was faith, that God wanted this hospital there, that started it. You who have watched it develop are convinced it is faith that keeps it going. However, although there have been faith and teamwork that kept it from closing, we know there is great room for improvement and we have a great way yet to go. So here let me issue a cal to you who read this to put your shoulder to the wheel and lift and push this work up to the level of what it should be, by God's grace. It began with a dispensary in a bombed out building with one doctor...no inpatients. Today there are two large brick buildings with capacity for 100 beds, actually fifty ready for patients. The buildings are leased from the Anglican church, this being in itself a contribution for which we all are most grateful.

The staff consists of Dr. Maung Maung Myint, the medical officer (who took over from Dr. Daw Khin Swe who left after many years of service to take up private practice on April 1st, 1959), and Dr. R.G.S. Stevens, Civil Surgeon who retired from Government medical service and joined our

staff two years ago. There are 3 full time and one half-time nurse midwives trained in Moulmein Christian Hospital and two male nurses trained in Rangoon General. Four nurses' aides trained by Miss Peggy Smith, R. N. who was until recently part of the staff on loan for two years from the Burma Baptist Convention and now located in Kengtung Christian Hospital (Hastings Memorial). One Bible woman, supported by the King's Couples Class of Visalia Baptist Church of Visalia, California, for the past five years, is a very useful member. The accountant, two compounders and the receptionist complete the staff.

At present writing, the women's ward and the maternity division are running over with patients. The men's ward is far from full but I found men appreciate the care given here. I was called to a case in a Buddhist monastery on Bagaya Road, where a young man had suffered a skull fracture. I offered to take him to General Hospital but the Buddhist nuns all gathered round and said, "No, it would be better if he could be in the Kemmendine Christian Hospital. We like it there and it is near." In the end, I had to put him in General as he needed an x-ray but I was glad to know the Buddhist monastery folk liked our hospital. I thought of the early Christians of whom it was said: "They were looked on with favor by all the people."

This is not a mission hospital but an upsurge of effort for others in the name of Christ by members of churches of Burma. Let us get some vision of what more can be done, for, you see, we have only begun. Imagine what more you can do and then pray...pray that this hospital which has so bravely struggled against many odds and maintained its life, may now step by step be given the very best in leadership and equipment and skilled medical people. Remember that an operating room, lab and x-ray are still to be procured.

In reading St. Paul, it was not the power to work miracles that was so important to him as the *spirit* that inspired the life...above everything else and best of all was the spirit of charity. In this hospital we have no great and finely equipped place but in each worker is a portion of His spirit. Miracles are worked often with antibiotics, and patients are dealt with in a Christian spirit. It was Leslie Weatherhead who said, "If we continue faithful in the praying and caring, perhaps the capacity to work miracles will come back to us." As long as these doors stand open, it bears witness to your and my caring and to our neighbors who gather in the outpatient department daily as well those in the wards. It is the caring that counts.

Will you share in this work?

NAMKHAM HOSPITAL

Although the Namkham Hospital is now a private hospital, many Baptists are quite interested in the project. Therefore, we are glad to have this letter from Dr. Ai Lun, the Superintendent, in our medical issue.

DEAR FOLKS :

February 22, 1959.

A warm welcome awaits you here when you come north. Recently, we enjoyed the fellowship of our veteran missionary Walter Sutton (my high school professor), Thra Tun Shein (our Burma Baptist Convention's Secretary), and Mr. Roy Taylor, a deacon of Rangoon's Immanuel Baptist Church. We are flattered also when foreign visitors include Namkham in their Burma itinerary.

Winter has not quite left us and our 202 patients still shiver in bed because we do not have enough blankets for them. During the monsoon (May to October here) our wards of 250 beds will be packed like sardines when we try to accommodate nearly 300 patients who bring to us malaria, Public Enemy No. 1 and its suborinates: typhoid, amocbic dysentery, tuberculosis and worms. Our surgical knives as well as our minds have to be constantly sharpened to be ready to remove appendices, goiters, pus tubes, cancers and supernumerary fingers. Our home-made surgical gauze and bandages have been rather poor and bothersome instead of helping us to make wounds heal quickly.

Our nurses, home now houses 98 student nurses, 20 of whom are Buddhists. We are happy to see the latter attend our regular morning chapel. Right now, we are busy preparing our candidates for the government exams in both Sick-nursing and Midwifery. Our passes have been around 98% every time. This year our nurse, Daisy Htoo, has just been awarded a first prize by the Government Nursing Chief in Rangoon. The Fulbright Committee also grants 40 scholarships to our promising student nurses every year.

The next time you visit us your eyes will be attracted by some beautiful American hospital equipment donated by some of my generous American friends and well-wishers who love Burma. The high quality and usefulness of this equipment expresses well the genuine goodwill and concern for the welfare of the Burmese people.

Our entire staff includes 12 graduate nurses, two of whom are American-trained, and 3 doctors: Dr. Gordon Seagrave, Dr. O. B. Silgardo, a Portugese Indian, and myself. Each of us belongs to a different race, but because we are God's children we form a happy and united hospital family.

Cordially yours,
ALBERT AI LUN

Leprosy Work In Kengtung

by Keith Dahlberg

ACCORDING to a survey by Dr. Richard Buker 20 years ago, out of 10,000 of the general population in Kengtung State, 6% had leprosy. If this is true of the whole state there are at present about 18,000 people with some stage of leprosy, most of whom don't know it or won't admit it. This figure is even more staggering to those of us who must ponder the problem almost every day. The Baptist-sponsored leprosy villages scattered far out among the mountains already hold 1400 with the disease, with more applying for care every month. Even at a few dollars per patient per year, any frontal attack on leprosy here would overwhelm any reasonable mission budget, even if workers could be found.

While maintaining contact with the villages through medicine and some aid in food and clothing, we are now consulting with government health officers to find the best way to reduce the number of the afflicted. Your help and your prayers have been appreciated.

A NURSE'S PRAYER

I dedicate myself to Thee,
O Lord, my God : This work I undertake
Alone in Thy great name, and for Thy sake.
In ministering to suffering I would learn
Thy sympathy that in Thy heart did burn
For those who on life's weary way
Unto diseases divers are a prey.
Take, then, mine eyes, and teach them to perceive
The ablest way each sick one to relieve,
Guide Thou my hands, that e'en their touch may prove
The gentleness and aptness born of love.
Bless Thou my feet, and while they softly tread
May faces smile on many sufferers' bed.
Touch Thou my lips, Guide Thou my tongue,
Give me a word in season for each one.
Clothe me with patient strength all tasks to bear.
Crown me with hope and love, which know no fear.
And faith, that coming face to face with death,
Shall e'en inspire with joy the dying breath.
All through the ardu us day my actions guide,
And through the lonely night watch by my side,
So shall I wake refreshed with strength to pray :
'Work in me, through me, with me, Lord, this day.'

—*Selected.*

MYAUNGMYA-BASSEIN ASSOCIATION

ANNUAL MEETING

by Emilie Ballard

THE annual meeting of the Bassein-Myaungmya Sgaw Karen Association was scheduled to be held at Daunggyi Village (Bassein District) from February 28th to March 2nd, with the Kyaungone-Kyonpyaw-Einme Local Association as hosts. Joyully and willingly the members of the host churches planned and saved and donated—money, rice, pigs, bamboo, thatch, so that the big occasion might go off successfully. Then suddenly, less then three months before the meetings were to be held, many of the villages in the Irrawaddy Delta were ordered by the Interim Military Administration to move their locations, three or more villages usually being combined into one, with the hope that better protection could be offered and insurgent activity brought to an end. Even though some persons lived in wooden houses, and even though the rice harvesting had not yet been completed, all buildings in many of the villages had to be taken down and moved to the new designated location. Under such circumstances could the Association be held as scheduled? Surely it was as the result of much prayer that God worked, so that the Army established an area headquarters at Daunggyi Village, and it was not required to move, and the officials granted permission for the meetings to be held there. Yet even so, if it had not been for the dedication and sacrificial giving of the hosts, many of whom had had to move, the plans still could not have been carried out.

Praise God for the indomitable spirit which He puts in the hearts of His people in trying circumstances. Altogether 3069 persons attended the Association meetings. And such enthusiasm for giving as many of you have never seen ! With challenges and pep talks at every meeting, the people gave a total of K 4295 at the general sessions in addition to about K 1505 at the Women's and Christian Endeavour sessions. Several of the local business people also became enthusiastic and gave donations of K 100 or more. One pastor told me that a friend whom he had known for some time had had nothing to do with the Church for nine years, and spent his time and money on drinking and gambling, sometimes losing a thousand or two kyats at a time. Yet he came to some of the sessions and was so moved that he emptied his pockets of all he had. This pastor believes that the man's heart has really been changed.

However, pleas for money alone would never have stirred the people. The high caliber of the inspirational messages gave evi-

dence of the power of the Holy Spirit's working in the hearts of both the speakers and the listeners. My own heart was stirred more deeply than I remember at any other Association meeting which I have attended in Burma.

Thra Peter Hla (Toungoo) had been invited as the guest preacher for the main service on Sunday and also spoke at the C. E. Rally in the afternoon on Christian Home and Family Life. We were also privileged to hear from U John Thet Gyi (Rangoon), Thra Henry Pan Aung (Rangoon), Thra Po Nyo (Henzada), Dr. Maung Tha (Henzada), Thra Lone Shwe (Rangoon), Thra Maung Lone, (Kutkai), Thra Sein Pe Be (Rangoon), and Thra Sein Htwa (Shwegyin-Nyaunglebin).

The business sessions were permeated with a spirit of hope since it seemed as though at long last action is being taken by the Government to move the squatters off of the Ko Tha Byu School property and return it to the Association, and so the main business had to do with plans for moving the Ko Tha Byu Bible School and High School back to their home site. All in all, I believe that many persons will return home from these meetings with greater hope and joy and faith and with more complete dedication of themselves and their possessions to their living Savior and Lord, Jesus Christ.

MENDELSSOHN'S oratorio, "Elijah" was presented in Rangoon February 4—7 by a choir and orchestra of 150 performers. The group included people from nearly a dozen churches in Rangoon and at least three denominations.

The performance was directed by Mr. Raymond Adlam of the British Council and Miss Lucy Wiatt was the piano accompanist. Rev. R. E. Brown played the organ. Rev. Claiborne Erickson of Moulmein sang the part of Elijah in a clear, controlled baritone. Other soloists were Rev. Frank Manton, Miss Martha Farnham, Mrs. Mary Turner, and Miss Hazel Johns. The orchestra included violins, violas, cellos, double bass, clarinet, and flute. A brass trio included Dr. Paul Clasper, Rev. Harold Schock, and Rev. Lloyd James playing cornet, trombone, and baritone, respectively.

The oratorio was presented three times—at Immanuel Baptist Church on Wednesday, at the Anglican Cathedral on Friday, and at Cushing Hall on Saturday. At all performances the auditoriums were filled and the audiences were appreciative of the music.

CENTENNARY OF THE HENZADA KAREN BAPTIST ASSOCIATION

11 February, 1959. *by Louise Paw.*

The newly restored Phelps Hall, for almost ten years a billet for army personnel, was filled with joyful music from over twenty choirs. Eighty-seven silver stars, each representing a church within the Association, glittered below the balcony, while the pulpit, bedecked with flowers, was over-hung by a banner proclaiming the Centennary of the Association. Scripture texts in bold letters reminded all of the task ahead, the need to extend our tents, the lack of labourers, and the call to toil night and day.

Over 2500 villagers came from miles around, by river, rail and road to participate in an occasion that can be held only once in a hundred years. They left their fields and their homes inspite of the general insecurity and the strict military restrictions. Accommodation was provided in the School dormitories and class-rooms, and those who were responsible for the arrangements did a fine job.

The day began with a devotion at which time Rev. W. D. Hackett brought the message. Taking stock of our achievement and progress implied the need to be aware of our failures and weaknesses. An honest evaluation of the present was necessary for a sound plan for the future. At the main service Dr. Chit Maung of the Divinity School gave the message that we Karens are a chosen people and should show forth His praise and do his work. Representatives from other Associations, the Karen Baptist Convention, the Burma Baptist Convention and the Missionary Fellowship were presented and asked to say a few words of greeting. A brief history of the Henzada Association was given by Thra Luther while Thra Herald Porwy spoke of the first evangelists sent out to Henzada from Bassein, and U Tha E spoke of Tharrawaddy's first evangelists from Henzada.

The afternoon meeting was given over to the Women's Association for the celebration of its 75th Jubilee. A candle-bearing tableau depicted the growth of the Women's work through the past 75 years. Thramu Bithia gave a brief history of the Women's Association particularly in the evangelistic field. Miss M. A. Beebe spoke on the work of the women in the church, community and the home, while Mrs. Paw spoke about Baptist women's international fellowship,

Elders over seventy years attending the occasion were honoured and presented with Centennial Bibles and Shan bags.

It was encouraging to note that the spirit which pervaded the entire day's programmes was not so much of what had been done but what there is still to do, this being emphasized by the choice of hymns such as "Go Labour On, Spend and Be Spent" and "To the Work, To the Work". Much can be achieved by an Association of 87 organized churches with a membership of about 8000 if every member is filled with this spirit of going to work and being spent for the Lord.

CUSHING CHURCH DEDICATION

by U Ba Aye

FEBRUARY 1, 1959 was a Red Letter Day for Cushing Baptist Church. That was the day when the new church building was dedicated. They had dreamed of this new church. In typical Burmese custom they had given very much more than their meagre means could afford, and in true democratic fashion talked, discussed, and even had lively arguments on the kind of structure to build. But now the birth pains were over and a beautiful church with new pews, ceiling fans, and a graceful baptistry was ready for this great day. The time set for it was 2 p.m.

Long before the appointed time guests from all the sister churches round about Rangoon arrived with their choirs. The groups that took part were the City Mission orchestra, Kemmendine Baptist Church choir, and the Cole Memorial Church choir, as well as the Cushing Church choir. All the people waited outside the church under roof shades of bamboo thatch very thoughtfully provided by U Ba Kyaing, Principal of United Christian High School, and his willing staff.

Exactly at 2 p. m. the congregation headed by Dr. Ba Han, pastor, assembled in front of the church building. After the invocation by Dr. Ba Han, U Ba Kyaing read Psalms 24, followed by a prayer by Rev. Milton A. Combs. A hymn was then sung and U Tun Pe, one of the oldest members of the church and the first convert from a non-Christian home in those early days, unlocked the church and declared it open. To the strain of music provided by the City Mission orchestra the procession entered the church, led by the pastor U Ba Han, U Tun Pe, American Baptist Field Secretary Rev. E. E. Sowards, Mission Treasurer, Rev. Lloyd James, Rev. Milton Combs, Rev. U Ba Hymin, pastor of Lanmadaw Baptist Church, the mother church of Cushing; Dr. U Hla Bu, pastor of Judson College church which once formed part of Cushing; and the Cushing Baptist Church choir dressed in appropriate choir gowns.

Rev. James gave the dedicatory sermon in English, the gist of which was told in Burmese by U Ba Aye. Among other things, Rev. James said that dedication was a continuing process. He said that others in the past had dedicated their lives for Cushing and today it was our turn. Now we had reached a milestone and for true dedication Cushing would have to have a continuing programme. At this time it was necessary for us not only to dedicate our new and beautiful church building but it was

DEDICATION DAY AT NEW CUSHING CHURCH

necessary for us to rededicate ourselves for the task ahead.

Mr. J. C. Bannerjee, the church secretary, then gave a brief history of the church up to the date of dedication. He said that the new church building had cost K 70,000 and that the church had collected so far about K 50,000 from its friends all over the country and abroad, including K 6000 from the A. B. Mission and the Burma Baptist Convention. On behalf of Cushing he thanked all those who gave liberally for the building. He also said that the church still owed a sum of about K 20.000.

For a church of about 150 members, mostly the student body of United Christian High School, a debt of K 20,000 is no small sum, but after seeing the new and beautiful building, the church members have rededicated themselves to the cause and have tightened their belts to go all out to clear it. This is in itself a very encouraging sign for Cushing.

The new church has seating accommodation for about 300 people in pews and another one hundred or so in folding chairs. Even though it is not much bigger than the old structure, the seating accommodation is at least twice the former.

The following Sunday on February 8th, there was another happy occasion in the new church. Sixteen young men and women from United Christian High School were received into the church by baptism. One young man, Edward Chang, comes from a non-Christian home.

We would request all those who read this little account to remember Cushing in their prayers; and if they are living elsewhere and happen to pass through Rangoon on a Sunday to drop in at the 10:30 a. m. service and see for themselves what the Lord has done. They are assured of a right hearty welcome.

YOUNG PEOPLE BAPTIZED

Four young people made an eternal decision recently. Although all four were raised in Christian homes, they decided to follow Christ in Baptism only after entering the Rangoon University. The baptism which took place at the Judson Chapel seemed to evidence again the power of Christ in making us all one in Him. From different cultural and language backgrounds a Chin girl, a Shan girl, a Kachin boy and a Burmese boy all gave their allegience to Christ as they discovered in Him theWay, the Truth and the Life.

—HAROLD SCHOCK.

Margaret Sawin Leaves

To put down one's impressions of a short stay in a country is difficult to do, for so much is wrapped up in impressions and friendships of a subjective kind. But one does have impressions, and thoughts come to one while sojourning in a different country; and these are a few of mine.

Before leaving the States, a number of people told me that once one has been in Burma he always has a warm spot for the people there, and this I have found to be true. The people are friendly and helpful, particularly in the Christian community. I shall be long grateful to the students of Burma Divinity School for their warm friendship and acceptance.

One common concept of the Orient in the States is its slowness. To be sure, some things move slowly, but I'm sure church leaders and missionaries don't! I've not found any time to be slow and leisurely in the Orient! One need after another presents itself as an everpresent duty.

One often "paints pictures" in his mind of a place before arriving, and mine of Burman work in the church and schools was far more primitive than what I found here. To be sure, villages are often primitive, but the Rangoon-Insein area and schools are far less primitive and the type of study carried on far beyond what I had anticipated.

There is much organization here, which surprised me; and the denominational level is organized in many ways like the West. However, I don't feel that the organization of Christian education is as much as others, and I feel this is one need—if organization is going to persist at the level it presently does. The Christian education program of any denomination is its leading evangelistic agency.

In everyday living I have felt much as though I were living at a camp, as we do in the summer in the northern section of the States. The houses are open and many meetings are held out doors. The closed-in warmth and coziness of our winter homes are not needed here in the perpetual heat of Burma.

As I return to the Pennsylvania Baptist Convention, it is with much joy and thankfulness in my heart for having been in Burma this year. I am grateful to the American Baptist Foreign Mission Society for making it possible. I have now experienced that which I believed by faith—that our Church *is* worldwide and that Christians around the globe have far more in common than in difference. My prayers and thoughts will often find their way to Burma, I'm sure, and perhaps in the future I shall be able to pay another visit to this land of the golden warmth and beauty.

—Margaret M. Sawin

1703 Chestnut St., Philadelphia 3, Pa.

Other Departures to the U.S.A.

Rev. E. E. Sowards left on March 29 aboard the M. V. Derbyshire enroute to the U. S. A. for a year's furlough.

Rev. and Mrs. R. G. Johnson and children, Dick, Ruth, and Martha, will sail from Rangoon on the M. V. Sangola the latter part of May enroute to the U.S.A. on furlough. They will have a few days tour in Japan between ships.

Miss Ruth Keyser will depart from Burma in June for furlough to the U.S.A.

Dr. and Mrs. William D. Hackett plan to leave in June for furlough to USA where they will rejoin their two children, Martha and Billy, who have been staying with grandparents for 3 years while attending school in the States.

On Holiday

Miss Charity Carman left Burma April 4 by air to spend the hot season visiting her brother and family, Dr. John Carman, of the Christian Hospital in Vellore, South India.

The Lloyd James Family spent the hot season in Kodaikanal, South India where David, 13, will enroll in the mission school for the year beginning June 1st.

While sitting on the floor in front of the fireplace while the wind howls and the rain patters on the roof, Miss Dorothy Rich writes about her work in the Chin Hills during her hot season vacation.

She and the two Bible School girls conducted a three-day Women's Conference in Falam, the first of its kind. They had a total of 149 from 40 villages besides Falam. The daily program was a follows :

7:30— 8:00	Morning devotions
8:00— 9:00	Bible Study
9:00—10:30	Food (women had to cook their own)
10:30—11:30	Christian Home and Family Life
11:30—12:30	p.m. Music
12:30— 2:00	Rest
2:00— 3:00	Bible Study
3:00— 4:00	Sewing and health.

In the last class we got a bit bogged down as we had a very large crowd and many knew little about sewing. On Friday we had a social and program. All seemed most appreciative.

Sorry!

In error: Please note. It was Sayama Daw Nyein Shwe not Sayama Daw Ruth who was pianist for the wedding of Mr. and Mrs. Bob Howard in Moulmein on February 12th. We are sorry for this error.

VISITORS

Dr. Marlin Farnum, Administration Secretary for India of the American Baptist Foreign Mission Society, with his wife was in Burma from March 3rd to 9th. Mrs. Farnum went to Moulmein where she visited the Baptist work and Dr. Farnum made a trip to Mandalay to visit places of Christian work, including the prison site at Ava where Judson was imprisoned.

While in Rangoon Dr. Farnum was able to meet Indian congregations as well as visit seminaries, churches, and schools. After a strenuous schedule they did some sightseeing and left for Thailand on their way back to the USA.

Rev. and Mrs. Niles Reimer and children, Mark and Martha Jean, of Pokwo, Ethiopia, were guests of Dr. and Mrs. Dickason in Rangoon from April 25 to May 16th. Mrs. Reimer is Dickason's eldest daughter, Ann. This is her first trip back to Burma since her childhood days before the war. Mr. and Mrs. Reimer are missionaries with the United Presbyterian Mission to the Annuak Tribe.

CONGRATULATIONS

"Our congratulations to Lloyd James, Mission Treasurer, for passing the B. C. C. Intermediate (Second) Burmese Language Examination with credit. This is more of an achievement than his hole-in-one."

Dr Frederick G. Dickason shouldered the responsibility of Acting Field Secretary of the Burma Baptist Missionary Fellowship the last week of March at the time of Rev. E. E. Sowards' departure for furlough. Miss Lucy F. Wiatt is Associate Secretary and Associate Treasurer.

STILL ANOTHER DEDICATION

What a joy to see new church buildings erected. The Okkan church dedicated a new sanctuary on March 1959. This is the fourth such occasion reported in Burma News recently. Pastor U Shwe Pan in his report said that Okkan Church was established between 1908 and 1909 by Rev. Latta.

Dr. F. G. Dickason of the Burmese work offered prayer before entering the new church; Rev. Lloyd James, the Mission Treasurer, cut the ribbon which fastened the door. Pastor U Ba Hmyin delivered the dedicatory sermon and Rev. E. E. Sowards, Mission Secretary, offered the dedicatory prayer.

Representatives of churches from the Prome-Tharrawaddy Association and choirs and visitors from the surrounding Karen churches were so many that the new church was full. Others who participated in the programme were U Tun Shein, the Convention General Secretary; Dr. Chit Maung, Principal, Divinity School, Insein; Thra Mooler, U Tun Kyan, and U Ba Aye.

This new church, standing at the end of the Christian section and adjoining the non-Christian section of the village, is in itself a witness to the gospel of Jesus Christ. This is another milestone in the history of Baptist work and Christian witness in Burma.

AMERICAN BAPTIST MISSIONARIES IN BURMA

HAKA, CHIN HILLS,
Rev. and Mrs. R. G. Johnson

INSEIN, Seminary Hill
Miss Marion Beebe
Dr. and Mrs. Paul Clasper
Miss Dorothy Rich

KENGTUNG, Shan States
Kengtung Christian Hospital
Dr. and Mrs. Keith Dahlberg
Miss M. B. (Peggy) Smith

KUTKAI, A.B.B. Mission
Northern Shan States,
Rev. and Mrs. D. M. Crider

MAYMYO, A.B.B. Mission
Miss Ecco Hunt

MOULMEIN, Christian Hospital
Dr. Dorothy Gates
Miss Ruth Keyser
Dr. Bina Sawyer

MOULMEIN
Rev. and Mrs. C. R. Erickson
No. 12 Mission Road
Miss M. E. Shivers
No. 11 Mission Road

MYITKYINA, A.B.B. Mission
Rev. and Mrs. H. G. Tegenfeldt

PANGWAI, via Loimwe P. O.
Eastern Shan States
Rev. and Mrs. P. W. Lewis

RANGOON, 143 St. John's Road
Miss Rebecca Anderson
Rev. and Mrs. R. W. Beaver
Rev. and Mrs. R. E. Brown
Rev. and Mrs. Milton Combs
Dr. and Mrs. F. G. Dickason
Rev. and Mrs. Lloyd James
Rev. and Mrs. Harold Schock
Miss Lucy F. Wiatt
Miss Mary Ellen Williams

SUMPRABUM, Kachin State
Miss Lucy Bonney

TAUNGGYI, Shan States,
Dr. and Mrs. W. D. Hackett

TAVOY, A.B.B. Mission
Rev. Walter Sutton

TOUNGOO, A.B.B. Mission
Miss Charity Carman

YEDWINYEGAN, Myaungmya
Miss Emilie Ballard

ON LEAVE IN THE U.S.A.
Rev. and Mrs. L. A. Crain
Rev. and Mrs. E. T. Fletcher
Miss Mary I. Laughlin
Miss Alice Mae Simmons
Rev. and Mrs. David Stimson
Rev. E. E. Sowards

Map
OF
BURMA
ASSAM
CHINA
PUTAO
BAWMWANG
SUMPRABUM
SHINGBWIYAUNG
SOMRA
MYITKYINA
BHAMO
CHINDWIN R.
MUSE
NAMKHAM
NAMPAKA
KUTKAI
LASHIO
MONGMAO
TIDDAM
KALEMYO
FALAM
HAKA
HSIPAW
PANGYANG
MONGYANG
SAGAING
MAYMYO
MANDALAY
KENGTUNG
PANGWAI
MYINGYAN
KANPETLET
PAUNGT'KWA
MEIKTILA
TAUNGGYI
LOILEM
KALAW
MONGNAI
SALWEEN R.
LOINANGPAH
LOIKAW
PYINMANA
THAILAND
THAYETMYO
THANDAUNG
SHWENYAUNGBIN
TOUNGOO
PROME
PADIGON
SANDOWAY
BAY
OF
BENGAL
ZIGON
PAPUN
NYAUNGLEBIN
SHWEGYIN
HENZADA
THARRAWADDY
THONZE
PEGU
THATON
INSEIN
RANGOON
BASSEIN
MAUBIN
MYAUNGMYA
YEDWINYEGAN
PYAPON
GULF
OF
MARTABAN
MOULMEIN
AMHERST
MOUTH OF IRRAWADDY
TAVOY
MERGUI